

LETTER
OF
HON. J. G. BIRNEY.

(From the Lexington (Ky.) Intelligencer of July 22.)
To the Rev. THORNTON J. MILLS, Corresponding Secretary of the Kentucky Colonization Society.

Sir:—At the annual meeting of the 'Kentucky Colonization Society' in January last, I was elected one of its Vice Presidents. I am by no means, in the least, favorable to the views of the Society, and I should be glad to see it discontinue its operations. But I should be unwilling to do so, and in doing so to do violence to the feelings of its members, did I not frankly avow, that my opinions of colonization, in its present form, are so great, as to make it impossible for me, no longer to give to it the support which I have hitherto given.

It is not my intention, however, to do violence to the feelings of its members, by withdrawing my support from it. I am, therefore, in favor of its continuance, and I shall continue to give it the support which I have hitherto given, so long as it shall continue to be the organ of the views which I have just expressed.

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THE LIBERATOR.

VOL. IV. OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND. (NO. 33.)
BOSTON, MASSACHUSETTS. [SATURDAY, AUGUST 16, 1834.]

Other instances might be given tending to confirm the same remark. Mr. Polk succeeded, under the most encouraging circumstances, in organizing a State Society, at Tusculum, the seat of government. It was whilst the Supreme Court, and the legislature of the State were in session. The most conspicuous gentlemen—members of the bar, bench, and of the general assembly became members, and very many of them, if I mistake not, Life Members. This Society, a year afterwards, held its regular meeting. The proceedings were somewhat of a disconcerting, not to say disorderly character. It never met again. In 1832, I made an attempt, in the prosecution of my agency, to revive it, but its vitality was thoroughly expended.

In New-Orleans, as in Alabama, a colonization society had been formed a few years ago, consisting of more than eighty members; and including in that number many gentlemen of the highest distinction for private worth, intelligence and public influence in the State. When I was there, last year, it was with great difficulty that some half dozen members could be assembled to transact any business connected with the advancement of the cause—the expedition for Liberia just on the eve of sailing from that port, produced no friendly excitement; the vessel (Ajax) carrying out one hundred and fifty emigrants was permitted to leave from the levee, with no effort by the friends of colonization there, to produce the least throb of sympathy in the public mind; and a city meeting of which due notice had been carefully given, failed utterly in consequence of the absence or the fears of gentlemen who had promised to participate in the public exercises. I mention the institution of the society at Huntsville, and its decline, not for the purpose of giving its history as a matter of interest in itself, nor solely with the view of shewing my friendly disposition towards colonization, but as an instance (to which the condition of the others mentioned, as well as that of all the smaller societies throughout the region in which I acted, might be added,) falling under my own observation, tending to demonstrate the truth of a proposition, that every day's experience is making more palpable to my mind, that there is not in colonization any principle, or quality, or constituent substance fitted so to tell upon the hearts and minds of men as to ensure continued and persevering action. If there be the connexion supposed, between the facts introduced above, and the proposition just stated, may I not ask you, sir, if the little that has been done for colonization by our own State, where years ago, it was welcomed with open arms, and within whose limits I could not state from personal knowledge, that it has a single enemy; and the present crippled and unmoving condition of the numerous societies, auxiliary to that whose correspondence you so ably conduct, do not furnish testimony very powerful, if not irresistible, that the whole matter has not in it any principle exciting to strenuous, to continuous action?

In stating the objections that exist in my mind to colonization, I wish it to be understood distinctly at the outset, that I do not, in the slightest degree, impute to the benevolent individuals by whom it was originated, or even to a large majority of those by whom it is still warmly cherished, any unworthy motive as prompting their zeal. Whilst I very cheerfully attribute to this majority a pure and disinterested motive in what they have done, and are doing; and further, a strong persuasion, that it is the only means of rescue from the polluting and crushing folds of slavery; I should be insincere, were I not to state my belief, that colonization, if not supported, is not objected to, by many a keen sighted slaveholder in the abstract, who has perspicacity enough to discern, that the dark system in which he has involved himself, his posterity and their interests, will remain as unaffected by it, as mid-ocean by the discharge of a pop gun on the beach.

Nor do I intend to be understood, as making any objection to the purpose of the American Colonization Society, as expressed in its constitution, 'to promote a free people of color residing in our country, in Africa, or such other place as Congress may deem most expedient.' If its operations be limited to the gratification of an intelligent wish, on the part of the free people of color, or any other class of our population, to remove to Africa, with the view of establishing a colony for the prosecution of an honest commerce, or for any lawful purpose whatever, there could exist, so far as I can see, no reasonable ground of opposition, any more than to the migration, that is now in progress, of crowds of our fellow citizens to Texas, or any other part of Mexico. If, on the other hand, it is meant, that this 'consent' may lawfully be obtained by the imposition of civil disabilities, disfranchisement, exclusion from sympathy; by making the free colored man the victim of a relentless proscription, and scorn; by rejecting altogether his oath in Courts of Justice, thus leaving his property, his person, his wife, his children, and all that God has by his very constitution made dear to him, unprotected from the outrage and insult of every unfeeling tyrant, it becomes a solemn farce, it is the refinement of inhumanity, a mockery of all mercy, it is cruel, unmanly, and meeting the just indignation of every American, and of the noble nation that bears his name. To say that the expression of 'consent' thus exorted is the approbation of the mind, is as preposterous as to affirm that a man consents to surrender his purse, on the condition that you spare his life, or to be transported to Botany Bay, when the hand of despotism is ready to stab him to the heart.

Now, if the Colonization Society has done this; if it has succeeded in bringing around it, the learned, the religious, the influential; if by the multiplied resolutions of favoring legislatures, of ecclesiastical bodies, with their hundred conventions, assemblies, conferences, and associations, it has so far exalted itself into the high places of public sentiment, as to constitute public opinion over the mind of this people, and uses it to encourage, and not check this heartless and grinding oppression; if, instead of pleading for mercy to the weak and helpless, it sanctifies the most open and crushing injustice, or even connives at it, by urging the necessity of colonization upon the alleged ground of the immutability of this state of things for the perpetuation of which it is lending all its influence; if, I say, it has done this, its unsoundness, its futility cannot be too soon, or too fully exposed, that the just sentence of condemnation may be passed upon it by every good man and patriot of the land.

When, also, in the progress of its development, it throws itself before the public, as the only effectual and appropriate remedy for slavery, demanding upon that ground, of the whole country a monopoly of its support, it is objectionable, as seems to me, because of the principles upon which it is pressed upon the attention of the community, because of their practical results, and of the utter inadequacy of colonization, whilst in connection with these principles, to the extinguishment of slavery. In order, that the objections may be more distinctly exhibited, they will be arranged under the several general heads of 1. The practical influence of colonization upon the whites. 2. Upon the colored population; and 3. Upon Africa.

1. The practical influence of colonization upon the whites. All great revolutions of sentiment in masses of men, calling, of course, for a corresponding change of action, must lay their foundation in some great principle (or principles) undeniably true in theory; which all the facts pertaining to it, when taken singly tend to prove, and when taken together, fully establish as true, to all unprejudiced minds. Thus in religion—the great truth—man's entire alienation from God—is the only one that has ever been used successfully, to make men feel their need of the remedy proposed by the gospel. All pining away, or attenuation of this truth, has, I apprehend, been attended with a corresponding inefficiency in the application of the remedy, and simply on this ground; that the various phases, and conditions, and circumstances of man's moral malady, tend individually, to indicate this truth and no other, and in the aggregate to establish it. The progress of the temperance cause will supply another illustration of this position. The great truth here was—that Alcohol taken in any quantity—and in proportion to that quantity, is injurious to persons in health. Many attempts at public reformation had been made in former times, on the diluted principle, that alcohol is injurious only when taken immoderately. They were all, unsuccessful. When the total exclusion from ordinary use, of ardent spirits, was insisted upon and a nearer approach to the true principle was made, there followed a proportionate success—so great, indeed, as to entitle the change effected in the habits of the nation to the name of 'Reformation.' But, I doubt not, if it is to be made still more thorough, or even to be held at its present state of tension, a resort to the true principle of entire abstinence from every thing alcoholic will be found necessary.

Again, Sir, What was the great truth, or principle, upon which the American Revolution was supported? Was it any other than this, that 'all men are created equal'? This was the trunk throwing out towards heaven its noble branches, 'that they are endowed by their Creator, with the inalienable rights to life, liberty and the pursuit of happiness.' You, I am sure, Sir, do not believe, that this principle, had it suffered the least adulteration, would have been sufficiently vivifying to produce the great revolution that it did produce, in our condition; or, that had it been polluted by the smallest ingredient recognizing as true, the right of one man to reign over his fellow men, for his own and not their benefit; or that a knot of nobility were entitled to privileges independently of merit; or that men might justly be compelled to worship God in a way which did violence to their consciences; or, that in finding the least particle of impure leaven beneath the declaration of man's equality, it would have retained that indestructible vigor, which is, this moment, at work, undermining the foundation of every tyrant's throne on earth.

Whatever of truth there may be in the foregoing remarks, I wish to apply to the subject before us; to the attempt to show, that the principles on which colonization is recommended to the nation, are unsound, imperfect and repugnant—Therefore, that they will not, nay cannot, so long as man's nature remains as it is, operate efficiently in producing a revolution in our present habits so great as to extinguish slavery. The very nature of mind, confirmed by all observation, proves the correctness of this remark, that when men are to be moved from their present position still further on, in a line with their habits or prejudices or passions, a false principle may be altogether adequate, but when in opposition to them, the principle on which action is demanded must be founded in the nature of things—it must be truth.

sound policy for ourselves, and from sympathy with these people, to remove them to Africa, where the causes of their degradation, vice, and misery will not follow them. 4. That we shall, in sending them to Liberia, by their instrumentality in civilizing and christianizing Africa, pay in some measure the debt we owe to that continent for the mighty trespass we have committed upon her.

Here we see a strange mixture of true principles, with others that are utterly false. No one will controvert, for a moment, the position that we ought to feel sympathy, awe, even to weeping, with that poor and defenceless class among us, whose degradation and misery originated in the avarice and pride of our ancestors, and have been kept alive by the same active passions in us their descendants. Nor will it be more disputed, when it is remembered, that we have not been the least efficient of the parties in the great confederacy made up of Pagan and Mahomedan, Catholic and Protestant, Christian and Infidel, that has torn from Africa more than FORTY MILLIONS of her sons and daughters, consigning them to hopeless and cruel bondage; so cruel, so hopeless, that there remains not to this day, of that vast number, more than one fourth, after taking into the account all their natural increase. I repeat, when this is remembered in all its flagrantcy, no one will deny that we owe to that ill-fated people a debt of frightful amount.

But these true principles, founded in sympathy with the injured, and in a desire to repay what justice demands; tending too, in their fair and unobstructed influence, to the annihilation of slavery, are adulterated, rendered ineffectual, by being mixed up with others that are, in my view, totally false and unsound; viz. that it is a law of necessity that the free colored people should forever remain degraded and unhappy whilst they continue among us, and that it is lawful, right, just before God and man, in certain cases, in existing circumstances, (of which circumstances the wrong-doers are the exclusive judges,) to hold our fellow man as property. So far from this compound operating to the extermination of slavery, it is all that the veriest slaveholder in the abstract (if there be such a thing) asks; make to him but this concession, admit but this single ingredient, that, in present circumstances, he may hold his fellow-creature as property, and you may make up the remainder of the mass with whatever ingredients best suit your feelings or your fancy; you may thunder away with your colonization and gradual emancipation speeches 'until the winds do crack their cheeks,' he feels easy and unconcerned, knowing, that his interests are under convey of a false principle, powerful in its influence, and overmastering, when running, as it does here, coincident with habits, and prejudices, and passions.

Let us suppose, for a moment, what would be the probable train of reflections, coursing through the mind of a slaveholder, whose conscience had been somewhat aroused and was on the eve of healthful pulsations, after having heard one of our most ingenious and eloquent colonization speeches: 'This true, God has said he has made of one blood all nations of men; that he has required of us at all times, to do justice and love mercy; and, in the history of the good Samaritan, he has taught us that all men are our neighbors:—He has enjoined upon us love to our neighbor as to ourselves, a love that worketh no ill to him, and whatsoever we would that men should do unto us, we should so do unto them. It is further true, that God has declared himself the avenger of the poor and the oppressed, and that he has hitherto, inseparably connected with slavery, the corruption and effeminacy of the enslavers; that he has brought upon all nations who have persisted in it, judgments desolating and awful, and given to the oppressed, triumph in the land, that has looked upon their sufferings and degradation.' I remember, too, that the Fathers of our country when contending against tyranny, declared in the most solemn manner, that all men are created equal, that their right to life, liberty and the pursuit of happiness is a truth that has been evolved, not from a complicated train of premises, but that it is self-evident; and that whenever any form of government becomes destructive to life, and interferes unnecessarily with our pursuit of happiness, it is the right of the oppressed to abolish it.

But what do I now hear, from statesmen, orators, politicians, doctors of law, and doctors of divinity, in fine, from men, whom the whole country delight to honor for their intelligence, patriotism and religion, and who know much more of this delicate subject than I do? With one consent, they say in substance, that we are not under obligation, now, to do unto others as we would they should do unto us; or if we are, our slaves whose lot has been ordered by God himself so much below ours, cannot certainly be included in the number to whom this obligation is due; that all men are not created equal; in as much as some are authorized, may required, under existing circumstances, to withhold from others their liberty, to block up every avenue to their happiness, to abridge their lives by reducing them to slavery, and inflicting upon them all its concomitant enormities. Or if men are created equal, education, and the influences under which their character has been formed, have made them unequal; therefore, if there be found a large number of our fellow-men reduced to this inequality, sunk into the low grounds of slavery, and suffering its hope destroying sorrows, they must be there detained 'for the present,' 'as things now are,' until they can be gradually prepared—it may be, after some half dozen generations have gone to their eternal home—for their safe transfer to the suffocating fenecle of slavery to the pure and health-giving air of the high grounds of freedom. And in reference to

slavery itself, I hear it said—however hateful, and wicked, and deserving of the execration of every gentleman and christian, it may be, in the abstract, however sinful our remote ancestors may have been in suffering it to be imposed on them, and the intervening generations in continuing it, yet, in the process by which it has been transmitted down to us, notwithstanding its victims have been multiplied to MILLIONS, and cries, and tears, and curses, have in unbroken mass, ascended, day and night, to God's throne, it has been purified from all its guilt and injustice, and we now, instead of rebuke and censure, deserve somewhat, at least, of sympathy and praise for committing, with so much patience, to the evil of keeping our 'neighbors' loaded with the chains and fetters of interminable bondage.

And am I not further told, that the free colored people of our country are the most degraded and unhappy class of the community; is it not continually asserted, and I begin almost to believe it, that our slaves are in a better condition, more happy, and contented than they? Would it not then be a great departure from the law of love, a want of charity to my trusty slave, whose fathers served mine, and who is now faithfully serving me, to release him from bondage, and bestow upon him that freedom which most degrades him from his present comparatively enviable caste, and consign him to one in which he and all his posterity must forever remain miserable? Now in all this conflict of old truths, of the truths of God's word, and of our government, with the prevailing and popular commentaries upon them, what shall I do? This I will do—To say the least of it, it is a 'delicate question'; it has intrinsic difficulties, therefore I ought to let it alone. My own case is a peculiar one; I am in circumstances of which no one is qualified, or has (of this I am pretty sure) authority to judge except myself. These may and probably will continue unchanged during my life, and, for aught that appears, they may remain 'present circumstances,' to my great, great grand children; and thus they, too, may enjoy all the advantages, without the sin of slavery. However, let the sin and danger be what they may in future, posterity will take care of itself; 'providences' will relieve them; it is no business of mine; so I will let alone the whole matter.

Now, sir, this is a case only supposed to occur on the presentation of some of the grounds of colonizationists in relation to slavery. But, I doubt not, it is often an actual case, and that thus slavery as it is in practice is justified; the consciences of men are put at ease; the great duty of man to do unto others as he would they should do unto him, and the great truth, that 'all men are created equal,' on which our republican institutions stand, virtually lived down.

If to the above considerations in reference to slavery, arising out of the manner in which that subject is treated by colonizationists, there be added the effects of a sentiment of hostility against the free colored people, excited in the whites by a persevering reiteration of the policy of removing from among us that class of persons, because they are not only pestilent to us all, but dangerous, by their very presence, to the full repose of the slaveholder, together with the irritated and indignant feelings which such a course is calculated to produce in their minds, the clue is furnished to account for the facts, that under the colonization regimen, slavery, as a system, remains unshaken, and that Liberator migration, so far as the free colored people are concerned, is almost entirely abandoned.

If any of the conclusions above indicated be true, viz. that the system of slavery in our country remains unshaken, and that we are living down the great foundation principle of the government; that a persecuting and malignant spirit has been excited against the free colored people; that the consciences of men, whilst they are perpetrating the greatest wrong that can be perpetrated, this side the grave, against their fellow men, are put at ease; it is greatly to be deplored; and if on impartial examination, the cause of all this is detected in colonization principles; or if it is only probable, that it may be detected there, with what alacrity should we abandon a course of action in which a great portion of the influence of the nation has been engaged, so injurious to us as a people, and to the great cause of humanity and freedom throughout the world.

In searching for the true cause of the apparent permanency of slavery, anterior to the direct efforts made in the last two or three years to overthrow it, I will not reject as unworthy of consideration, the state of the public mind during the war of 1812—15, when it was looking abroad rather than at home; nor the condition of the country upon the return of peace; the high prices of southern productions, and the great southern region that had been acquired and was thrown into the market by the government, soon after the war, in the very midst of slaveholders.

* I would contribute my mite to disabuse the public mind and relieve the discussion of slavery from the influence of the expression 'slavery in the abstract.' This drug has been powerfully narcotic to the consciences of slaveholders. Many who are very well content with the enormities of slavery in practice, have to it in the abstract a hatred that is perfect. Let us try it by analogies, to see whether any result that is not absolutely ridiculous can be obtained.—A man asks fraudulently towards you and all his neighbors, robbery in the abstract! Another meets you every evening with the wages of your daily labor in your pocket—by threats and force he wrests them from you. Now this man, as much as any other man, deserves robbery in the abstract! More especially if he has accompanied each instance of violence with as much fraud as will keep you alive. It would seem to be not more unreasonable to talk of laws, or morals, or astronomy, or chemistry, food, or raiment, or lodging in the abstract, than of slavery in the abstract. If the death-blow can be given to slavery in practice, the abstract will scarcely be worth contending about.

It is nothing more than just to take these things into the estimate of cause, when it is attempted to account for the comparative inertness of the people of the United States on the subject of slavery. But their effect was, to occasion only neglect of consideration: there was in them no impugning of leading principles, no adulteration of the great truths asserted by our revolutionary fathers, 'at a time that tried men's souls.' Such obstacles as these never could have successfully opposed, for any length of time, the discernment principle and intelligence of our countrymen. Nothing could, so long, have withstood their united vigor, unless it had possessed some accident, fitted to draw them away from the contemplation of pure truth to some counterfeit presentation of it—to divert their mental and moral vision from the clear fountain of light, to its false images; which, even, when they exist, are seen near the great luminary in the heavens.

Does it look like straining to find the connexion between cause and effect, when our national inertness is ascribed to the principle so diligently inculcated by colonizationists, that slavery, however sinful and wrong it may have been heretofore, and may, possibly, be heretofore—now, under existing circumstances, is neither sinful nor wrong? To what else can you attribute the alleged melioration of slavery in many parts of the country? which in most instances amounts to nothing more than an excuse, an argument sent forth in the trainings of humanity for its continuance. How else has it happened, that whilst we have, in our declaration of Independence, in our general and state constitutions, continually presented to us the purest principles of liberty divested of all ambiguity, the most unequivocal affirmations of the rights of man, as man, united to the freest practice under man, that is enjoyed on earth; how happens it, I ask, that whilst the systems of slavery reared, for centuries in other countries, in Mexico, in Columbia, Guatemala—in fine, in all the Republics of the South, humbly as we rate them when compared with ourselves; that even West India bondage, inveterate by use and habit, sustained by wealth and title and talent, has by the force of truth been dashed in shivers to the ground, whilst ours looks like a wall of adamant; that whilst nearly all the civilized nations of the globe have broken the yoke of the slave, we stand, followed with Brazil, the most contemptible of all despotisms, bawling out to the world 'all men are created equal'; whilst the scourge dripping with the blood, is brandished by hands smeared with the gore of nearly three millions of our fellow men? If, Sir, there be any cause other than the principles by which colonization is urged, I have not been so fortunate as to discover it.

Will it be contended that slavery, as a system, is not to all appearance, more confirmed among us than it was fifteen or eighteen years ago? Will it be said, that so far as the nation feels on the subject, there has been a change favorable to the enlargement of the slave? Where will the evidence be sought to sustain the affirmation? In the condition of things, as they relate to slavery in the District of Columbia, over which it is undisputed that Congress possesses powers of legislation as full as those of a state over the territory within its limits? Will it be found in the large and well arranged depots for the reception and confinement of slaves? In the spacious factories erected and furnished within the District for the prosecution of the slave trade; throwing into contempt by the extent and regularity of their business, the factories of the busiest traffickers in human flesh on the coast of Africa? Is it to be found in the unblushing advertisements of the slaveholders, published too in the most respectable Gazettes of Washington and Alexandria, declaring that 'they are in the market,' that the shambles for men and women and little children, for fathers and mothers, and sisters and brothers, and wives and husbands, by the hundred, are opened day and night, in the very parlors of the Capitol, so near, that the shriek of sundered friends and relatives may almost penetrate to the chambers of deliberation? Shall we look for the proof in the regular slave trade that is carried on from the District, by sea and by land, to our Southern ports; a trade as regularly and systematically conducted as any that is driven between New York and Liverpool or Havre? Or in the droves of slaves purchased by members of Congress, and either conducted by themselves in person, or by proxy to their quarters? Or, if proof be found in any of these sources, shall we resort to Congress itself, the great representative of national sentiment? What do we find here? A becoming deliberation on this great subject; a respectful attention to the scores of petitions praying that slavery in the District, where its power is undisputed, may be abolished? No, Sir, not so. The numerous petitions presented, during the very last session, were referred for burial without hope of resurrection, to the Committee on the District of Columbia—and the bare incidental introduction of the subject, on the discussion of a bill granting permission to Edward Brooke to bring into the District two slaves, had well nigh set the House of Representatives in flame. The slaveholder, whenever the subject of emancipation within the District, or in any other way, is brought up, however incidental it may be, straightway vociferates to the free States' representatives 'hands off—don't touch this delicate subject—you know nothing about it—it belongs exclusively to us of the South, who know all about it—if you persist in meddling with it, the Union will fly to atoms—for we know, as surely as you abolish slavery in the District, you will attempt its abolition in the States.'

The logical dress of the outcry is this, 'that if Congress choose to exert a power which is altogether uncontroverted, they will, therefore exert a power which no one has ever attributed to them, and which they utterly disclaim.' For further illustration—I am indebted to my neighbor \$1000, and refusing to pay, the coercion of the law is brought to his aid. Called upon for my defence to the action, I admit, in the fullest manner, the justice of the claim—yet still plead, that if the court aid my adversary in the recovery of a just debt, its aid will, therefore, soon be invoked for the recovery of an unjust debt. Now, Sir, I ask, can there be any hearty desire in Congress, or in the people whom they represent, for the extermination of slavery any where, when the majority are bullied by such threats, and satisfied with such logic as this? And is there not adequate cause to account for this lack of proper feeling and right opinion on the subject of slavery, to be found in these inculcations annually and eloquently urged in the very capital of our country—that slavery now,

* An honorable Senator has been seen, several hundred miles from Washington, conveying a lot of slaves, purchased during his official attendance, in that city, almost to the very doors of the Senate for their residence.

LITERARY.

HYMN FOR AUGUST 1834.

Blest day of Britain's freedom,
We hail thy brilliant light;
Our vision is extended,
To see the joyful sight:
The flag of freedom floating,
Untarnished, on her shore,
Our mother country watered
With slavery's tears no more.

Waft, waft from Britain's Island,
Ye winds, a song of praise;
Till every land shall catch it,
And join its note to raise:
Till freedom's undimmed banner
O'er mountain top shall rise;
Redeemed from chains of error,
Her anthems reach the skies.
O'er intervening waters,
Lo! England's triumph roll;
Columbia's sons and daughters,
Commencing soul with soul,
This day unite their voices,
Her anthems, loud to swell;
America rejoices,
Her victories to tell.

But we, alas! are meaning,
Our soul with slavery cursed;
For millions here are groaning,
In horrid chains to burst:
The freedom of our nation,
At length, have heard their cries,
In fearful agitation,
To duty, now they rise.

But ah! through troubled water,
At every step they wade;
And he, whose footsteps falter,
Must in their wake be laid:
Like England, onward pressing,
We, too, may gain the prize—
Secure the precious blessing—
Like her, to victory rise.

Let "ONWARD" be our watchword,
Our harp to victory strung;
Nor cease our days of conflict
Till victory's song be sung:
When slavery's chains are severed,
We'll strike fair freedom's song!
To all, her sweets prolonged,
Her anthem, we'll prolong.

MY COUNTRY. [Written July 4th, 1834.]

Land of my fathers! proudly floats
Upon thy blessed air,
The banner which the Pilgrims first
Unfurled with hymn and prayer.
And under it have gathered
The noble and the brave,
And on its folds is traced in black
The charter of the slave.

Beauty hath flung her mantle o'er
The pathway that we tread,
And Peace, in covenant hath set
Her bow above our head.
Millions, in pride of intellect,
Are soaring free and fair,
And millions more are bowing down
To bondage and despair!

The song of freedom still is sung
Amid stern rock and glen,
And hill and wood reecho back
The joyful shout again.
The hearts of many a patriot
To jubilee are given,
And the deep cry of the oppressed
Ascendeth up to Heaven!

The cannon thunders heavily,
And merry bells are rung,
And words of praise are trembling now
On many a lip and tongue.
The bugle blows its pean out
To law and liberty,
And starles with his frenzied note
The ear of Slavery!

The Southern gales are greeting us
With spices on their wings,
And rich perfumes and sigs and groans
And human offerings,
Music and revelry and song
And eloquence are theirs,
And poetry, that stirs the heart,
And agonizing prayers!

Land of my birth! the nations' eyes
Are turning unto thee,
For wisdom, princes never teach,—
The wisdom to be free!
They look with wonder on the deeds
Enfranchised millions have done,
And stand aghast when they behold
The fetters we have won!

Concord, N. H. J. H. LE ROY.

AUGUST.

Sweet Sabbath of the year!
While evening-lights decay,
Thy parting steps methinks I hear
Steal from the world away!
Amid thy silent bowers
'Tis sad but sweet to dwell;
Where falling leaves and drooping flowers
Around me breathe farewell.

Along thy sunset skies
Their glories melt in shade;
And, like the things we fondly prize,
Soon level as they fade.
A deep and crimson streak
Thy dying leaves disclose;
And on consumption's waning cheek,
Mid ruin, blooms the rose.

Thy scene each vision brings
Of beauty in decay;
Of fair and early faded things,
Too exquisite to stay;
Of joys that come no more;
Of flowers whose bloom is fled;
Of forewells wept upon the shore;
Of friends estranged or dead;

Of all that now may seem
To memory's fearful eye,
The vanished beauty of a dream,
O'er which we gaze and sigh.

WORSHIP BY THE ROSE TREE.

BY MISS H. F. GOULD.

Author of beauty, Spirit of Power,
Thou who didst will that the Rose should be,
Here is the word, and this is the hour,
To seek thy presence, and bow to thee.
Bright is the world with the sun's first rays;
Cool is the dew on the soft, green sod;
The Rose-tree blooms, while the birds sing praise,
And earth gives glory to Nature's God.

Under this beautiful work of thine,
The flowers bow that are bending o'er
The glistening turf, to thy will divine,
I kneel, and in hushed and hallowed awe,
Thou art around us. Thy robe of light
Touches the gracefully waving tree,
Turning to jewels the tears of night,
And making the buds unfold to thee.

Thy name is marked in delicate lines,
On flower and leaf that deck the stem;
Thy care is seen, and thy wisdom shines
In even the thorn that is guarding them.
Now, while the Rose that has burst her cup,
Opens her heart and freely throes,
To me her odors, I offer up
Thanks to the Being who made the Rose.

SLAVERY.

At a meeting of the Pawtucket Anti-Slavery Society held at the Baptist Vestry on Monday evening, July 28th, the following resolutions were introduced and discussed, a committee appointed to make some verbal alterations and report at an adjourned meeting on Wednesday evening, August 6th, at which time they were unanimously adopted.

1. *Resolved*, That the charges against Abolitionists, that they design and encourage an Amalgamation of the white and colored races by intermarriage, intend to excite the slaves to rebellion and dissolve the Union, are entirely unfounded and slanderous; and that the authors by propagating them, have exposed the unthinking and unprincipled in the city of New York and elsewhere, and filled them with unholiness and vindictive prejudice against Abolitionists—and we believe they have thus made themselves liable to the charge of being the instigators of the riots and mobs which destroyed the property and threatened the lives of virtuous citizens for the constitutional expression of their opinions.

2. *Resolved*, That the charge that Abolitionists are the guilty authors of the riotous proceedings in New-York and elsewhere, which have aimed a death-blow at their own civil and religious liberties, is manifestly unjust, and is the conclusion of a course of reasoning, which, if carried out would result in criminalizing Christ and the Apostles, Moses and the Prophets as the wicked authors of all the disturbances which arose in consequence of the opposition of wicked men to their righteous testimony.

3. *Resolved*, That the utter disregard of their Constitutional obligations which the opposers of Abolitionists have evinced in denying their fellow citizens the right which the Constitution guarantees to them, of freely and fully expressing their views, being amenable alone to the laws of the land, demonstrate to the world that they are the transgressors of Constitutional law; and that all their pretensions to opposing Abolitionists out of regard to the Constitution, are thus proved by their own conduct to be without the least foundation.

4. *Resolved*, That we sympathize with our brethren in the city of New-York in the late vindictive persecutions which they have received, and are still receiving at the hands of their opposers; and that we applaud their philanthropy, approve their course, and admire their undaunted constancy.

5. *Resolved*, That we consider the principles of the American Anti-Slavery Society as emanating from the moral law of God, that we are unmoved in our attachment to the cause of Anti-Slavery and inflexible in our determination to use all lawful, moral and religious means to consummate its purposes and designs.

6. *Resolved*, That we do not count persecution, nor will we unnecessarily exasperate our opposers, but that we will carry on this holy war against sin and oppression with those weapons which are 'not carnal but mighty through God to the pulling down of strong holds'; that with these weapons and these determinations we commend ourselves to the protection of Him who holds in his hand the destinies of the Universe—choosing rather to perish in such a cause and such a course, than to court the favor of the wicked by a sacrifice of truth in a renunciation of our principles.

7. *Resolved*, That we feelingly sympathize with our colored brethren of N. York, in their late severe sufferings and losses, that we fully appreciate the Christian forbearance and patience which have marked their conduct during this reign of terror, and that we hope they will continue to act upon the same principles of non-resistance and meekness, believing it will be the most effective means of silencing their persecutors.

8. *Resolved*, That these resolutions be signed by the President and Secretary, and published in the Liberator and Emancipator, and other papers friendly to the cause of humanity. JOHN BLAIN, President. JOSEPH Sisson, Secretary.

At a meeting of the Board of the Anti-Slavery Society in Pawtucket, August 1st, 1834, the following resolutions were unanimously passed:

1. *Resolved*, That with heart-felt gratitude to God, we desire to hail the light, and commemorate the blessings of this day, in view of the joyful fact that it brings freedom to all the slaves throughout the British Empire.

2. *Resolved*, That in this act of justice to 800,000, long abused and down-trodden Slaves, the English Government has presented to other Slaveholding nations, a noble example in the cause of freedom.

3. *Resolved*, That while monarchical governments are liberating their Slaves, and extending equal and unalienable rights to all their subjects, the American Republic should blush before the nations, and be deeply humbled before God, for continuing still to hold one sixth part of her home-born citizens in abject and cruel bondage.

4. *Resolved*, That it is the urgent duty of all who love civil and religious liberty, abhor oppression and sympathize with the oppressed, to use with untiring energy, all the means sanctioned by law, justice, and the sacred scriptures, for the speedy removal of Slavery from the United States, and for the joyful triumph of liberty throughout the world.

5. *Resolved*, That while we deeply sympathize with our colored brethren and sisters, bond and free, in their multiplied sufferings, we most earnestly desire them to receive all their injuries in patient submission, and thus by their wise and meek example, assist their friends in hastening the termination of all their wrongs.

6. *Resolved*, That these resolutions be signed by the President and Secretary, and published in the Liberator, Emancipator and all other papers friendly to the cause of Universal Freedom. JOHN BLAIN, President. JOSEPH Sisson, Secretary.

THE FIRST OF AUGUST, 1834.

This day is an important era in human events. It is the time fixed by act of the British Parliament, when Slavery is to be immediately abolished throughout the British Colonies, and 800,000 slaves to be liberated from their bonds. It should be observed by every friend of righteousness and humanity, as a day of thanksgiving and praise to God. The joy of Americans, however, should be attended with shame and humiliation. It is a shame to a free republican community, that a monarchical and aristocratical government should break the chains of oppression sooner than we; that the very nation whose comparatively light oppressions our fathers resisted unto blood, should precede us in this work of justice and mercy.

Great Britain has made provision for the liberated blacks, and the security of the public peace under the new order of things. We hear of no oppression on the part of the Colonial Legislatures; no commotion among the slaveholders. We may presume no fears are indulged, of revenge and cruelty on the part of the blacks. If they should ensue, it will be a new record on the page of history.

There is no inhuman reserve or limitation in the act of Parliament. It effectually breaks the yoke. It was voted in the House of Commons on the very night that Wilberforce, the black man's friend, left the world. This is the language:

'Be it enacted, that all and every person who on the said first day of August, 1834, shall be held in slavery within any such British colony as aforesaid, shall upon, and from and after the first day of August, 1834, become and be to all intents and purposes free and discharged of and from all manner of slavery, and shall be absolutely and forever unmanumitted; and that the children thereafter to be born to any such persons, and the offspring of such children, shall in like manner be free from their birth; and that from and after the first day of August, 1834, slavery be and is hereby utterly and forever abolished, and declared unlawful throughout the British colonies, plantations, and possessions abroad.'

[From the Brooklyn (Ct.) Unionist.]

FEMALE ANTI-SLAVERY SOCIETY.

On Tuesday afternoon last, the adjourned meeting of the ladies of Brooklyn and vicinity was held in Mr. Davison's Hall. Prayer was offered by Rev. Mr. May. The committee appointed at the previous meeting to correspond with other Female Anti-Slavery Societies, reported that they had written to the Societies, in Philadelphia, New-York and Boston. One letter in answer had been received—and that a very interesting one from Lucretia Mott of Philadelphia. It was read by Mrs. Herbert Williams.

The meeting was then addressed at considerable length, and in a very impressive manner, by Charles Stuart, Esq. He pointed out the peculiarities in the character and circumstances of woman, which enable her to be an important instrument in all moral reforms.

Mr. William Lloyd Garrison and Mr. May also offered some remarks to encourage the philanthropic purpose, for which the meeting was then convened.

A form of Constitution was then read and adopted as follows:—

Constitution of the Female Anti-Slavery Society of Brooklyn and vicinity.

Preamble.—Whereas the system of slavery which exists in a portion of this land is contrary to every principle of humanity, honor, and religion, is derogatory to the character of our country abroad, and injurious to its peace and prosperity at home, and renders us obnoxious to the righteous condemnation of the Most High.

And whereas more than a million of our own sex are now groaning under the yoke of an insupportable and most degrading bondage, unprotected by law, or by any sense of manly shame, from merciless stripes and cruel outrage, are subjected by a traffic in the bodies of human beings, more dreadful than death, to the sudden and cruel sundering of the most sacred relations of domestic life, are deprived of knowledge, and as far as the power of their oppressors extends, of the hopes of the blessed gospel.

And whereas the demoralizing influence of this atrocious system, by inducing woman to sanction and even voluntarily to practise its barbarities, often renders her even more deserving of the commiseration of Christians than when she is its involuntary victim,—sin being so much greater an evil than suffering.

And whereas an enlightened and christian public sentiment alone is, under God, likely to abolish this atrocious and complicated system of iniquity, to arrest from our country the impending judgments of the Almighty.

And whereas, female influence is calculated to effect great good in such a cause, as has been abundantly shown in the abolition of British Colonial Slavery.

We therefore, in behalf of 'the suffering and the dumb,' desiring to exercise towards both the oppressor and the oppressed the spirit of Christian benevolence, and imploring the Father of all mercies for his guidance and aid, in our efforts to subvert his will in this most holy cause, do agree to form ourselves into a Society to be governed by the following

CONSTITUTION.

1. This Society shall be called the Female Anti-Slavery Society of Brooklyn and vicinity.

2. The objects of this Society shall be, First, to aid in the diffusion of information on the subject of Slavery; to portray its true character; to prove its utter indefensibility on any principle of religion, justice or expediency. Second, to promote the elevation of the colored people of our country to the equal enjoyment with ourselves of these rights and privileges which are acknowledged to be as inalienable, as the birthright of man. Third, to aid in general the American Anti-Slavery Society in its benevolent objects.

3. Any female approving the principles of this Society, and contributing to its funds, shall be a member.

[Here follow the usual articles for the government of the Society.]

Twenty-two ladies then subscribed their names as members of the Society—and made choice of the following officers.

President, Mrs. Herbert Williams.
Vice President, Mrs. Maria W. Lyon.
Miss Mary Barleigh, Secretary.
Miss Sarah Benson, Treasurer.
Miss Lucretia Lee, Librarian.

Managers.
Mrs. Syrena Sharpe, Miss Martha Smith, Mrs. Louisa Williams, Miss Olive Gilbert, Miss Martha E. Williams, Miss Elizabeth Mather.

The following paragraph is copied from the IM—Moral Yearbook, edited by C. P. Crosby, and printed in New-York. It was put forth in the midst of the excitement in that city.

'Dr. Cox published a letter in the N. Y. Evangelist, edited by Rev. J. Leavitt, on Friday last, during the riots, in which he distinctly charges the Americans as hypocrites, because they do not immediately emancipate all the slaves.'

We notice this, particularly for the sake of expressing our astonishment that two such men should be adding fuel to a fire burning so fiercely around them. Their fellow-citizens by thousands had to turn out and protect their property. The men themselves had to flee their houses—and yet, like flying portulacas, they shoot arrows of fire behind them. Men may mean well—but their brains may be turned.'

COMMUNICATIONS.

RESULTS OF PERSECUTION.

PHILADELPHIA, July 21, 1834.

DEAR FRIENDS—Never since the formation of our New-England Anti-Slavery Society have I, for a moment, doubted, either the righteousness of the cause, in which we then engaged, the truth of the principles embodied in its Constitution, or its final and complete success; and had I been faint-hearted and doubtful, the recent events at New-York would have converted my wavering faith into the triumph of full assurance. Nothing is more certain than that persecution always strengthens the cause it was designed to crush. This is especially the case when the principles of the persecuted are correct, and their characters unimpeachable; because, depraved as mankind are, they always sympathize with the suffering, and being thus induced to investigate their principles, are converted from indifferent spectators into warm and decided friends. Let those therefore, who are discouraged in view of recent events, throw off their unmanly despondency, which is as unphilosophical as it is unchristian. Let them see in the conduct and character of our opponents, a confirmation not only of the truth of our principles, but a presage and a pledge of their speedy triumph. The onward and successful progress of our cause is indicated by the resistance it occasions. New converts will arise in every quarter, and will 'gather fresh strength from fresh opposition.' When the devil comes down in great wrath, you may be sure it is because he feels that 'he has but a short time to live.' Were the friends of Abolition as few in numbers, and as erroneous in principle, as their opponents assert, they would never have brought so mighty an array of brute force against them. The conduct, therefore, of the mob and their leaders gives the lie to their professions; for no reasonable man will ever attempt to refute an erroneous principle with a brick-bat, or use the most strenuous exertions to crush a party, whom he at the same time declares to be too insignificant to attract his notice. I want no better proof of the correctness of our principles, and the rapid progress of our cause, than the manner in which they have been attacked, and the character of the assailants.

Again,—Pure selfishness always defeats its own object, and malice is too short-sighted to scan the consequences of its own actions. Had the mob been as sagacious as they are wicked, they would either have adopted the advice of Gamaliel, 'Refrain from these men, and let them alone,' &c. or perplexed and embarrassed us by their pretended friendship, instead of adding an uncompromising stability to our cause by the strength of their opposition. Thus has it ever been, and thus will it always be. The more the children of Israel were afflicted, the more they multiplied and grew, notwithstanding Pharaoh commanded the male children to be colonized in the river Nile. So when the storm of persecution fell upon the Apostles, 'they went every where preaching the word,' being thus compelled by their adversaries to disseminate in the most effectual manner the principles of the gospel. They, therefore, took joyfully 'the spoiling of their goods,' knowing that their sufferings tended to 'the furtherance of the gospel'; and as like causes produce like effects, the true philanthropist and Christian must expect that slander, ignominy, reproach and persecution, will always be the penalty, and success the reward of their fidelity. If faithful, they must expect the maledictions of their contemporaries, and the grateful admiration of posterity. Wilberforce, whose name and character will be forever remembered with veneration by the people of both hemispheres, was by name called 'a fanatic and a hypocrite,' in the House of Commons. A similar result must be expected as the consequence of similar fidelity. The corruption of the Church at the time of Luther brought about the 'reformation'; the persecution of the Puritans was the means of establishing the Protestant religion in North America; the attempted oppression of the mother country made us nominally a free people; and another persecution, such as the mobocracy have commenced, will hasten the period when the theory of our Declaration of Independence will be reduced to practice, and mean what it says. The Genius of Universal Emancipation has taken up her triumphant march, and unfurled her banner, which

'Streams like a thunder storm, against the wind.'

Let any one who wishes to see the legitimate results of persecution, examine its effects in Jamaica. When the intelligence reached England that the ministers of the gospel had been persecuted, in one instance, even unto death, and their churches destroyed by the Canterbury arguments of an infuriated mob, the indignation of the British public was kindled to a flame. They then saw that all attempts to ameliorate the condition of the slave were, in the language of Fox, like attempting to regulate murder. Sad experience had taught them that Slavery and Christianity could not exist together, and that the protection of one must involve the destruction of the other. Slavery has accordingly been abolished, that Christianity might have 'free course, run, and be glorified.'

One more illustration, and I have done. When the Quakers first made their appearance in Massachusetts, about the year 1656, some severe and sanguinary laws were passed against them by the Legislature. These laws, however, did not pass without opposition. Among those, who were the most severe in their opposition to the penalty inflicted on the Quakers, was Nicholas Upshall of Dorchester. He was immediately apprehended, and incarcerated in Boston. This, of course, identified him with the Quakers, and excited still more his sympathy with their sufferings. Through the iron grates of

his prison he commenced preaching to the multitude, who flocked to hear him. Converts to the doctrines of the Quakers were daily made, to the great alarm and consternation of the magistrates. To prevent this 'growing evil,' they ordered Nicholas Upshall to be taken out of prison, to be sent down to an island in Boston harbor, (Governor's, I think,) and at the same time prohibited all persons from seeing him except the members of his own family, who were allowed to visit him for the purpose of carrying him food. The consequences of the abduction and murder of Morgan, though as yet but partially developed, exhibit another instance of the effect of persecution, and furnish another proof that opposition to any good cause will always hasten the success of the work it was designed to crush. It may, therefore, be truly said of the mobocracy of New-York and their condutors, or rather leaders, that 'they know not what they do.' In the language of Hudibras,

'they so contrive it,
They always miss the mark they drive at,
And though well aimed at duck or plover,
Bear wide and kick the owner over.'

Yours truly, J. COFFIN.

GROTON, Aug. 7, 1834.

DEAR SIR—The Messrs. Breckinridge held their meeting in this town last evening, agreeably to notice which had been extensively given in the public papers, and from the pulpits in the neighboring towns. The influence of the clergy had been sought, and they were found almost exclusively in combination with the oppressor. Their people had been appealed to in this whole region, and had been urged to lend their presence to grace the Colonization banquet. The clergy for ten miles round were here, and formed an imposing line of black. But, notwithstanding all this mighty effort to show off, the small meeting-house in which they assembled presented but a meagre aspect. With the friends of colonization and emancipation—and there were a very considerable number of the latter—the house was but about half filled, and these principally were from the neighboring towns. The inhabitants of Groton know too much about the colonization humbug to feel interested in its movements.

The Rev. R. J. Breckinridge, of Baltimore, addressed the meeting which was held at 3 o'clock, P. M. His appearance was graceful, manners easy, and language well chosen. His employers could not have selected a man better qualified to plead their cause; yet the effect produced was very limited. The fault was not in the advocate, but in the cause in which he was engaged. Having a bad cause, his labor evidently was very great. As might be supposed, his speech was abundantly supplied with false premises, false conclusions, and numerous contradictions. Some of his remarks were indicative of reckless assertion; others, of an easy, elastic morality, suited to the north or south, the Turk or Christian. He said 'he came here to put down the mad schemes of the abolitionists!'

How disappointed he will be, when, instead of putting down, he shall find his visit to the land of the free has given additional impetus to the philanthropic efforts of the friends of the human race!—But if he was right in another assertion which he often repeated, 'the spirit of abolition is perfectly diabolical!' he ought to give it no quarter. Or, if, as he said, 'the course pursued by abolitionists had put back the cause of emancipation,' he ought to lift his voice against it. But does the tremor which comes over the slaveholder, every time he looks at the onward march of the cause of emancipation, betoken a belief in the increased security of his guilty power over his brother?

I will give you some of his remarks, as they were taken down at the time, without comment; and if you can reconcile one with another, or with any standard of morality in christianism, the English language at least would be under obligation to you.

'If Africa is not colonized by blacks, the blacks will be exterminated from that whole continent.' 'Where are 246 or 7 races of men, the blacks are the lowest.' 'I will accommodate myself in what I shall say, to what I suppose to be your opinion.' 'If you choose to march an army to the south to enforce the principles of emancipation, you have a right to do so; but you would do great injury to the cause of Christ.' 'It is out of the power of Maryland to alter its Constitution.' 'If all could be set free tomorrow, I would oppose it!'

'We mean to set our slaves free, and also to force those who are unwilling to free their slaves to leave the state, and carry their slaves with them.' 'Set the slaves free, and the southern states would become a black empire.' 'The white race is more elevated and better race.' 'God designed the south should be peopled by the white race.' 'It would be for the glory of God so to people it.' 'I am not for giving up that country to the blacks.' 'Abolition is a doubtful question' (repeated ten times). 'No slave state will ever pass an act setting the slaves free.' 'Our opinion is general, that the condition of the slave in this country is better than the condition of the free black.'

'The slave owner must act his own pleasure about freeing his own slaves; no power on earth can take from him his right to his slaves.' All that has been said about expatriation by abolitionists, so far as Maryland is concerned, is perfectly false, &c. At half past seven, we assembled to hear the remainder of the story. B. B. Thayer, of Boston, made a few remarks about things in general, of rather an uninteresting character.

Rev. John Breckinridge rose under much excitement, the cause of which proved to be a small pamphlet, several copies of which, during the recess, had found their way into the house—the tendency of which was to counteract the erroneous impressions that might be made on community by the speakers. He said, 'just as he came into the house this incendiary, and most diabolical paper had been put into his hand'—holding up in his hand, for once, the truth. He pronounced it false, but never attempted to show wherein it was false. The ghost of that little paper seemed to haunt him all the evening, for he made it the point of frequent and very violent denunciation. He is not so pleasant a speaker as his brother, and, I should suppose, is much more irascible.

He said, 'the system of unqualified abolition is against the best interest of the slave.' 'Emancipation is madness.' 'The blacks may stay in Maryland if they please. The object of the Colonization Society is to furnish a place for the blacks to go, if they prefer it to staying where they are.' 'Such has been the influence of the Liberator at the south, that \$1000 have been offered for the head of Garrison.' 'The Liberator dare not be taken from the Post Office in South Carolina; and when accumulated, have been taken and publicly burnt.' 'The riots in New-York, and elsewhere, go to show the incendiary and diabolical spirit of the abolitionists.' 'This paper is filled with ferocity and falsehood, and those who read the Recorder shall have an opportunity of seeing it exposed,' &c. &c.

His address was thought by others, as well as myself, to be admirably well calculated to excite his audience to put down the abolition spirit by force, and to have been so intended. He said much respecting the New-York riots, but in a way calculated to excite their repetition elsewhere. The clergy in this vicinity are found on the side of colonization to an extent I was not aware of, and which I regret to see.

COLORED INFANT SCHOOL.

The undersigned having been requested by a visiting committee of the Colored Infant School, now kept in Belknap-street, beg leave to submit the benevolence of the public, the following statement of facts.

The school has been established several years. The children composing it are taken, with rare exceptions, from the poorest colored families in the city. If not in school, they would be either neglected, or shut up at home, in consequence of the necessities or carelessness of their parents, for they are selected and helpless as themselves. The sum of \$1000 is regularly attended upon the school is about \$1000, but if sufficient means are provided, at least one or two more will attend. About nine months since, the school in a very bad condition, but by her perseverance, she has had the satisfaction of seeing the children become docile, cleanly, attentive, affectionate—many of them exhibiting remarkable marks of intelligence. The parents are becoming much interested in the school, and are anxious to secure its benefits to their children, but very often they have the means of giving it pecuniary assistance.

If these children are allowed to grow up in ignorance and ill habits, they will do and suffer harm. It must be an advantage to the community that something should be done to redeem children from the moral exposure of their present condition, and to teach them early those things which they must learn, in order to become useful and industrious citizens in after life. It is earnestly hoped the present appeal to the benevolence of the community, will not be made in vain; otherwise the school must be immediately abandoned, and the children cast out to helplessness and degradation.

The school is now kept in a neat and comfortable house, in the basement story of the Baptist meeting-house in Belknap-street, and has been found interesting to visitors. Ladies and gentlemen who wish for further information on the subject, are respectfully invited to visit the school any week day, between 10 o'clock and 1 o'clock in the forenoon.

Subscriptions or donations in aid of the school, will be gratefully received by any of the undersigned.

J. V. HIMES, 96, Tremont street.
S. E. SEWALL, 21, State street.
WM. LLOYD GARRISON, 9, Merchant's Row.
ELIAS GRAY LORING, 27, State street.
E. M. P. WELLS, South Boston.
BARON STOW, 11, Shute street.
DAVID H. ELA, 19, Washington street.
Boston, August 2, 1834.

ANTI-SLAVERY PUBLICATIONS.

THE NEW-ENGLAND ANTI-SLAVERY SOCIETY have for sale at their office, No. 46, Washington-street—Rev. A. A. Phelps's Lectures on Slavery and its Remedy.

Letters of H. B. Stanton and Rev. B. H. Cox, with Speech of J. A. Thome of Kentucky.

Rev. C. P. Grosvenor's Address before the Anti-Slavery Society of Salem and Vermont. Child's Speech, the Despotism of Freedom. Mrs. Child's Appeal in favor of that class of Americans called Abolitionists. Second Annual Report of the N. E. A. S. Society.

First Annual Report of the American S. Society. Memoir and Poems of Phillis Wheatley, Garrison's Thoughts on Colonization. Imvye's Lecture on Colonial Slavery. Injustice and impolicy of the Slave Trade and of the Slavery of the Africans—Sermon by Jonathan Edwards, D. D. Complete sets of the Abolitionist, bound with the 1st and 2nd Annual Reports of the N. E. A. S. Society, Garrison's Address before the African Abolition Freehold Society of Boston, and an Address before the Free People of Color in Boston, New-York, and Philadelphia.

Examination of Thomas C. Brown, at the Chatham-Street Chapel, New-York. All orders promptly attended to by B. C. BACON, Agent.

Boston, August 2, 1834.

VALUABLE PAMPHLET.

JUST from the press, and for sale at the office of the Liberator, a pamphlet containing Mr. Henry B. Stanton's Letter respecting the great debate on Slavery and Colonization, at the Lane Seminary; Speech of Mr. James A. Thome of Kentucky, delivered at the first anniversary of the American Anti-Slavery Society in May last, the Letter of Rev. Dr. Cox, of New-York, giving his reasons for abandoning the American Colonization Society.

This pamphlet merits a wide circulation, and it is hoped that the friends of humanity will assist by their means in putting it into every family.

Price 34 per hundred, 50 cents per dozen, 6 cents single.

UNION GARDEN.

154, Church Street, New-York.

PHILIP BUTLER & ARTHUR L. FORD would inform the public, that they have opened a garden at the above place. It has been very neatly fitted up, and having had much experience as gardeners, they feel assured that they can please those gentlemen and ladies who may honor them with a call.

New-York, 20th June, 1834.

AGENTS FOR THE LIBERATOR.

MAINE—Nathan Winslow, Portland.
NEW